(8)

A Modest

APOLOGY

For the SUSPENDED

BISHOPS;

WITH A

Brief *Vindication* of the *Addreſs* which was ſigned in their *Favour* by the *Grand-Jury* of the County of *GLOUCESTER*: At the laſt *Lent Aſſizes.*

By a *Gentleman* of the ſaid *Grand-Jury.*

LONDON,
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To the Right Worſhipful

WILLIAM DENNIS, Eſq;

The *High Sheriff* of the *County* of

GLOUCESTER.

Honored Sir,

I *Here preſent you with a brief Vindication of Truth and Charity, from the Inſolent Spight of a reſtleſs Faction: For there are certain buſie Gentlemen in this Country, that paſs a rough Complement on me and others, who by your Precept attended their Majeſty's Service at* Glouceſter. *Nor are they content to traduce and beſpatter us; but they ſeem to joyn you in our Conſpiracy. Their common Language (and how are they tickled with the Muſic of the Expreſſion!) runs in the Cadence, that our Maſter High Sheriff's, Under Sheriff's Popiſh Jury ſigned a Petition againſt Law. Certainly they will*

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ſtorm more violently againſt this new Attempt; nor will the enſuing Diſcourſe, which contains a modeſt Apology for the diſtreſſed Biſhops be grateful to them, who laboured ſo induſtriouſly to ſtifle our laſt Paper.

It would raiſe a ſtrange Agony of Mind in any moderate Perſon, to conſider the ſordid Malice of our Adverſaries, and the impudent Calumnies with which they have vented their Spleen againſt us. For they are become ſuch topping Proficients in the Devils School, that they can adapt a Story (be it never ſo immodeſt) to the various Circumſtances of Time and Place. By the Induſtry of this black Art, they drew a dark Veil upon our Perſons and our Deſigns, and gave us a Character which they knew would diſappoint the Succeſs of of our Hopes. For the Clergy of Norfolk having in moſt ſubmiſſive Terms made their Application to the Court, in Favor of their Biſhop, it was the Fortune of our Addreſs to be preferred by us at the ſame juncture; and no ſooner were Copies of it convey'd to London, but certain Zealots took the ſudden Alarm, and gave out (according to their uſual and profane Practice of downright Lying) that the conforming Miniſters of Glouceſter-ſhire had ſigned a ſeditious Petition derogatory to the Proceedings of his Majeſty, and of the two Honorable Houſes of Parliament; and that this

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was performed by the joynt Combination of the Clergy of the two Dioceſſes. The abſurd Story gained ſuch Credit and Vogue in the Town, that many honeſt Gentlemen were ſo far impos'd on, as to be drawn into the Belief of it. And a Reverend and good prelate (who was a famous Sufferer in the laſt Reign) being ſenſibly afflicted with the Surprize, diſpatch'd a ſerious Letter to our Dioceſan, in which he expoſtulated with him on this Occaſion: The Affair alſo was ſo foully miſrepreſented at Court, that our Friends there thought it an unreaſonable Attempt to promote either of the two Addreſſes; by which Means they both remain buried in a Suſpenſion with the Biſhops.

I think my ſelf obliged, in Anſwer to the unjuſt Aſperſion, to affirm, that no Clergy-man had the View of our Addreſs before it was publiſhed at the Aſſizes, much leſs could it be an Addreſs of theirs. And I muſt alſo aſſure you, that in framing the enſuing Diſcourſe, I received no Inſtructions or Aſſiſtance from them, but my own Meditations, which I acknowledge (without any Mans Opinion in the Caſe) are attended with great Poverty of Thought, ſuggeſted to me the innocent Deſign and Management of the Trifle, and by its mean Compoſure, you will quickly perceive that I am no plagiary.

Thus submitting the Justice of our present Cause to our good God, with whom there is no Respect of Persons, and at whose Tribunal all intriguing Lyars will be sentenced to a dreadful Flame, that will eternally scorch their profane Lips; I advise our Leasing-Makers to a timely Repentance, and bid them adieu, till they provoke us with new Indignities. I am,

Honored Sir,

Your Humble Servant,

and Faithful Neighbour.

A Modeſt

APOLOGY

For the SUSPENDED

BISHOPS, &c.

AS in the *Roman* Hiſtory we may obſerve, that the Flattery of the People, by which the Enormities of the *Cæſar's* were profeſſedly indulg'd, gave an infallible proof to the diſtempers of a ſick and languiſhing Government; ſo if we reflect with juſt reſentment on the like groſs Vanity, which prevailed for ſome Years in this Nation, and derived encouragement from the Court, which ought to have been the School of more noble Exploits; we muſt acknowledge, that the ſame ſlaviſh extravagance, ſo fondly entertain'd among us, uſhered in the fatal degeneracy and corruption of our State.

But among all the fawning Addreſſes which were Dedicated to our Kings, we may eſteem none more pernicious then thoſe bold Advances of Officious Ceremony, which, in Favour of moſt unjuſtifiable Proceedings, ſtruck at the Foundation of our Laws, and led in a direct tendency to their Subverſion. For thô the pretences did bare a formal and ſanctify'd Dreſs, and were armed with the Phylactery of Phariſaical right'ouſneſs, yet did the Deſign carry with it a dreadful iniquity. The intrigue was begun in Hell, propos'd at

 Doway,

Doway, Licens'd at *Rome*, confirm'd at *Paris*, and was ready to have deliver'd it's effects in *London*, and our other City's, had not the Providence of God raiſed up to us a Deliverer.

It is well known who in that Age of Tryal were the Betrayers of their Country, and who in complyance with a wretched Declaration, which ſeem'd to Petition the People for Addreſſes, were drawn into a moſt deſtructive Adventure. I ſhall not therefore at preſent Pry into the full Myſtery of that iniquity (it being in part diſcover'd in another place of this diſcourſe) but leave it to the ſcourge of Hiſtorians, and to other faithful Animadverters.

However I muſt not omit (ſince it falls within the compaſs of our immediate review) a Comical Scene I formerly beheld at *Glouceſter*, where that Skeleton of Law Judge *Allebon* perform'd a meritorious part, and propos'd in open Court his Terms of Accommodation. The Holy Man told us, That our two Churches were agreed in the grand-point of the real Preſence, That the invocation of Saints was enjoyned by the fifth Comandment: That 'twas inconſiſtent with Chriſtian Charity to ſuffer Penal-Laws and a diſtinguiſhing Teſt to render the Religion of a gracious Prince uneaſy to the Subject; and that a general Toleration would advance the dignity and Port of our Nation: He drew parallel Lines from the proſperity of the *Hans-Towns*, and from the flouriſhing State of the *Low-Countries*; and I expected to have heard him ſum up his Sermon with a remark on the Bleſſed Effects which the uninterrupted courſe of Liberty produc'd in *Sodom*, *Laiſh* and *Gibeah* of *Benjamin*.

The kind and tender-hearted Grand-Jury (among whom were herded Saints of many different Communions) were ſoon enflamed with a Sympathizing Zeal, and could not but gratify the little Scarlet Image with a Paper, firſt convey'd in a Whiſper to them from a Factor of the Court, in which they diſpatch'd their public thanks to his Majeſty for his Declaration, with the promiſe (if I underſtood their meaning) to return, I ſhould have ſaid to elect (ſince the other expreſſion contains the Office of their Popiſh Sheriff) ſuch Repreſentatives for Parliament, who might anſwer the Kings demands; or who in plain *Engliſh* would break down all the Fences, which kept out Superſtition, and all the other invaſions upon our juſt Libertys. This was an Addreſs with a witneſs, and highly magnify'd by many, who cannot be reconcil'd to the ſincerity and moderation of our laſt Inqueſt.

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I cannot but admire the Wiſdom and renowned bravery of our undaunted *Heroes* the Biſhops, who, in the midſt of the impetuous ſtorms of thoſe licencious Times, oppos'd the Buckler of our Laws to the new and unexampl'd enterprize. They did maintain (not without the concurrence of an Almighty Power) our Religion and Civil Rights againſt the Stratagems and briſk Aſſaults of daring Enemies. Nor did they faintly repel the Force; but when they received the expreſs Command of a Potent King to be as baſe as other Men they remonſtrated in maſculin Terms, and reply'd to their Sovereign with ſuch Chriſtian courage as confounded the Papal valor, and ſilenc'd their Adverſarys, and thoſe who were then jealous of the proſperity of their Mitre.

I would not be ſuppos'd to inſtruct or remind any Perſons of the juſt Debt and Duty of gratitude, if I affirm, that the calamity and rigorous ſufferings which befel our Church and thoſe good Fathers after their inimitable conduct, proved the Great Engine, and one of the moſt profitable pretences, which the Authors of the late Revolution uſed in promoting their Enterprize. The Separatiſts were then indulg'd with Freedom, this being the ſucceſsful Return to their temporizing Addreſſes. The *Apoſtles* of *Muncer*, *Nayler* and *Muggleton* enjoy'd the Priviledge of a Sanctuary: the other Diſſenters whom we own (though againſt their Wills) to be our Brethren, were lull'd into a fatal ſecurity: All the Factions, as they Danced to the Muſic of the Court, and gratify'd Father *Petre* in the current of his deſires; ſo they could not be ſuppoſed thus triumphing in the Event and Luxury of their wiſhes, to afford any reaſonable matter for the Ground-work of our wonderful Deliverance.

His preſent Majeſty had another Path to which a Divine Power led him, and his Eyes were Arreſted with more ſerious and preſſing Objects. 'Twas then that the Prince, like another *Conſtantine*, declar'd he would undertake the Patronage of our Church, and made it's Defence one of the moſt Honorable and cogent Reaſons for his deſcent into *England*.

He ſaw Seven Biſhops (and how renowned is that Myſtical Number?) condemn'd, like their Fore-fathers in *Dioclefian's* Rage, to a dreadful confinement among Murtherers and Traytors. He ſaw a ſuſpenſion paſt on another Biſhop, and the like Thunder threatned againſt the reſt of his Brethren. He ſaw the Divines of both Provinces

vinces attacqu'd by the Tyrannical decrees of an Arbitrary Commiſſion, and Succeſſors appointed to them out of the Store-houſe of St. *James's*. He ſaw the Franchiſes of the Church diſſolved, and the Schools of the Prophets invaded by ſeminary Prieſts. By this manifeſt Injuſtice, and deliberate Sacriledge, ſo effrontedly carryed on againſt the loud Oracle of our Laws, the Charter of our Religion, and the common Principles of Honor, the Illuſtrious *Naſſau* did plainly perceive, that the whole Kingdom was put to Sale, and Sacrific'd to the Ambition of the *French* Monarch, who is the Darling of St. *Loyola*; he therefore diſputed the condition of the Tenure with the firſt unfortunate Proprietor, and the Title of the Purchaſe with the other bold Pretender: God hath been pleaſed to Crown him with ſucceſs againſt both; nor can it leſſen the Glory of the Atcheivment if (after his Majeſty) we make an Honorable mention of our Biſhops, and Petition the Champion of our Church on their behalf, ſince the Umbrage of their name hath been ſo advantag'ous to his deſign.

In this confidence I preſume that the Addreſs, Subſcribed by our laſt *Grand-jury*, may be worthy of it's ſhort vindication, becauſe it ſpeaks in Favour of the very ſame Men who could never trifle with Earthly Princes: they are thoſe Reverend Perſons who firſt taught us to Petition after a juſt and Honorable way, and by their Prayers and Tears promoted a ſucceſsful Addreſs to the Court of Heaven.

The Crime with which they now ſtand charg'd, do's not conſiſt in groſs Immoralities, nor is their ſuſpenſions (as I have already diſcover'd) for any baſe complyance with the noted miſcarriages of the late Government, but it proceeds from their refuſal to ſwear in a certain ſettled Form of Words to the preſent, under which notwithſtanding they endeavor to live conformable. They conceal their Reaſons, and therefore in good manners I ſhall not dive into them further then to ſuppoſe that in matters of ſuch importance one and the ſame ſtanding Rule do's direct them; ſo that if the expreſſions are ſo moderately quallfy'd that their Hearts may in ſo ſerious a performance move with their Lips, an Oath doth not bare the conſideration of a ſcruple with them; but they eſteem Hypocriſy to be too mean a ſlave to intrude either into their external Submiſſions, or to be Liſted with them in the Service of their Prince.

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Althô this Practice be not agreeable to carnal Policy which ſerves as a Weather-cock to all Changes, yet in Matters of ſolemn Moment all haſty and ſudden Complyances are by the Rules of true Ethicks ſtrictly condemned: for as we ought to chain the means and the end together, ſo muſt we never disjoyn the *Utile* and the *Bonum*. And therefore Prudence (which, being an intellectual Vertue, is by *Ariſtotle* defined to be an habit of right Reaſon) doth conſult not only of the Univerſal Precepts and Laws of Life, which are more certain then to require much deliberate Study; but deſcending (and that more properly) to particular Actions, and to their various Circumſtances from which the Regularity and depravity of thoſe Actions depend, ſhe brings them up the Touch-ſtone of Reaſon and Vertue: And having taken Counſel by a diligent preparation of Mind, ſhe then makes her choice, and adheres to that which is beſt. Now; as a deliberation cannot be perform'd without freedom of Spirit, ſo neither can there be a good Election, where the Office of deliberation is not fully determined. For Conſcience (which with reſpect to the knowledge of Right and of Fact is a conjunct Science) muſt give its concurrent Vote in all Matters of Practice, or elſe the Conſultation is frivolous and irregular or rather no Conſultation at all, and therefore if the Mind doth ſtill ſtrive with Intricacies, and cannot be certain of the probability or rather the neceſſity of Right, it will never admit the neceſſity of Fact, be the temptations otherwiſe never ſo powerful. So that as Prudence doth attempt nothing of importance which hath not an apparent Profit annex'd to it, ſo doth ſhe eſteem that alone to be profitable, which is alſo good. The Wiſdom of the beſt Stateſmen has ſtill entertained this Moral Doctrine for a juſt Principle, and certainly it doth afford the beſt interpretation to that memorable Expreſſion of *Ulpianus*, which he deliver'd as a great Law of Politics to the *Romans*: *In Rebus novis conſtituendis evidens utilitas eſſe debet, ne recedatur ab eo quod diu æquum viſum eſt*, and I cannot but believe it was alſo introductive as of the late Practices, ſo of the preſent Sentiments of the Biſhops; who are not govern'd by a Peeviſh or Supercilious humor, but mourn in Spirit for the Miſeries of the Proteſtant Church and pray for the Proſperity of the *Engliſh Canaan*, thô, like *Moſes*, they are not permitted to enjoy an Inheritance in it. This which ſome call Obſtinacy, Pride and Prejudice (the three grand Enemies of prudential deliberations) will appear, as I hope, no ſuch

dangerous and wicked temper, when we have modeſtly conſidered it, and charitably interpreted it.

I am confident the World need not be adverti's'd under what a dreadful Hurricane our Nation hath lately laboured. I ſhall not make a ſorrowful reſearch after a like Example into the Confuſions of former Centuries, when the Pagan or Popiſh Religion did bare a Regency in the Land. It is moſt certain we have had nothing that Challenges the Affinity of an exact Parallel to thoſe Troubles ſince our Bleſſed Reformation: Our Biſhops therefore who are profeſſedly ſtudious, as of the Peace, ſo of the Glory of that Eſtabliſhment, were loath immediately to admit the ſharp and extreme Remedies which were recommended to them as neceſſary for their own Securities. Many others, and among them not a few who Flatter'd and Addreſt the Abdicated Monarch into his Ruine, did rejoyce and triumph in the Afflictions of that calamitous Prince; but our Prelates ſcorn'd ſuch an Unchriſtian Revenge; for, if in the Council of *Arles* under *Leo* the Firſt it was condemned for an heatheniſh Barbarity to uſe Mirth in the Houſe of Mourning, and to ſport in the view of the melancholy Incentives; how could our Holy Primate and his Brethren be ſuppos'd to Laugh and Sing in the Agony of our Church and State? as *Samuel* mourned for *Saul*'s Abjection, ſo did they lament the late Kings Miſery, and forgot his rigid Severities exerciſed on them. They have in the great pangs of Spirit, and in the anguiſh of their Soul often wept for their avowed Enemy, and endeavoured with their holy Tears, like the Sovereign Balm Tree, to cure his Wounds who cut and mangled them. In ſhort they were Biſhops of the beſt reform'd Church, and were cautious how they intermedled in tumult and ſecular Tragedy.

And are they not now of the like unſpotted Fame for their quiet reſignation and peaceable deport under the preſent Settlement? Are they not Sacred in their Majeſties Regiſter, belov'd and pittyed by Men of exact Piety, and highly admired by their greateſt Enemies? Let us not then furiouſly purſue them, nor deride the loſs of their former Stations; for thô, during their preſent Eclypſe, they are not crowned with the brighteſt Beams, yet, like the languiſhing *Æcolampadius*, they clap their hands on their Breaſts, and ſay, *hic ſat lucis, hic ſat radiorum.* To conclude; let them be accounted worthy of the

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beſt uſage now, who were ſo unworthy of the harſh Treatment in the laſt Reign, we well remember how religiouſly they then conform'd to the dictates of their Conſciences, and we are bound in Charity to believe they are not at this time directed by a different Rule.

The Obligations of Oaths (and particularly thoſe in which the Government doth concern its own immediate Intereſt and Security) hath been in all Nations attended with Veneration and Reſpect. The *Romans* ſtiled it their Sacrament, the violation of which drew after it ſuch a dreadful Chain of Infamy, that exceeded the moſt heavy Penalties, *Hierocles*, ſpeaking as from the Chair of *Pythagoras*, pronounces, that a great part of Religious Worſhip is contain'd in it; and does plainly affirm, that the unſtable or timorous ought not to engage in the Solemnity of ſo Sacred an Act. *Philo Judæus* doth admoniſh every one to whom an Oath is propos'd, that he carefully conſider all Circumſtances, and whether he hath a right Notion of what he is doing, otherwiſe, ſaith he, the great God is blaſphemed. The Books of *Chriſtians* (and ſurely the Biſhops have carefully peruſed them) are full of the ſame Doctrine: for they tell us, that, to avoid all Abuſes in this Holy Service, we ought to take Three Companions with us, *viz.* Truth, Juſtice and Judgment: ſo that we muſt not oblige our ſelves to a thing we know is falſe or evil in its Nature, nor to that of which we entertain a dubious thought, nor to what is unworthy the Majeſty of the Holy God into whoſe more eſpecial preſence we do approach.

No Perſon, who hath ever treated of the nature of Oaths and their Obligation, doth on any account adviſe or allow the engaging in an Oath, which doth raiſe an unanſwerable ſcruple in the Mind, and to which a Man thinks he cannot be exactly conformable without hazarding his Salvation. Conſcience is a Mark beyond the ſtretch of Human Power, and bares a Sovereign Authority above the Arreſts of Parliaments, and the Edicts of Princes: *Nec per Senatum*, ſaith *Lactantius*, *nec per populum ſolvi hac lege poſſumus*. On this account all Earthly Potentates are excuſed their Exerciſe of Juriſdiction, the King of Kings having by his Apoſtle publiſhed as the Statute Law of Heaven, that whatſoever is not of Faith is Sin. Nor do I think that any Monarch can be ſecure in the Fidelity of thoſe Perſons, who have firſt broken their Allegiance with their God: ſince therefore the Suſpended

Biſhops are not yet ſatisfied in the perplexity of their doubt, which ſo much affects them, I ſuppoſe that for this Reaſon they refuſe to Swear.

But truly when I conſider the juſt Merit of theſe Prelates, with the divine Spirit that reigns in their Breaſts, and the memorable Experience we have had of their former Gallantry; I humbly conceive (without any violence to the Rules of common Reaſon, Religion and Policy, or derogation from the Sacred Proceedings of the two honourable Houſes of Parliament) that their Parol of Honor to conform with Obedience to the preſent Government (which they are ſtudiouſly enclin'd to do) might have been at firſt accepted by the Legiſlative Power as a ſufficient Tye upon them without any more ſolemn Obligation.

We have Caſes even in Pagan ſtory which favor the Merit of Vertue; for the *Epheſian* Judges, in conſideration of the ſincerity of *Hermodorus*, would not for a time permit him to give teſtimony (nor be otherwiſed obliged) by Oath. And *Cicero* in his Oration for *Cornelius Balbus* reports of an honeſt *Athenian*, how that when he approach'd to the Altars on the like performance, the great Council did *rectè mare*, and would not ſuffer him to be ſworn, of whoſe Faith and Veracity the Gods and Men were ſo fully perſwaded.

Nor are the Archives of our Senate deſtitute of Examples, which, being nearer ally'd to our Caſe, are beyond Exception. Among theſe (that I may omit the diſpenſation which was lately afforded to the Quakers) we have a proper inſtance in the Reign of the laſt King *Charles*, when, notwithſtanding all the Teſts, Oaths, and declaratory Proviſions which were in true Prudence enjoyn'd, in order to our Security againſt the encroachments of the Court of *Rome*, and the deſign of her buſie Emiſſaries, Mr. *John Huddleſton*, for one approved act of Loyalty, was excuſed the Obligation, and diſcharg'd the Penalties of the Statute.

And therefore ſince in this World there is no exact perfection in the greateſt Councils (the moſt important Affairs of State being ſometimes perform'd in ſuch Rapid and Critical haſte that 'tis impoſſible to conſult every particular Circumſtance) we readily acknowledge that if the Convention had among their many other ſerious and mature Performances copyed out any thing in favour to the Biſhops,

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as they would have introduced no new Cuſtom, ſo had we not been at the Labour of an Addreſs: I could add more; but I chooſe rather to take up with the Rule preſcribed by a great Caſuiſt (another learned Prelate of the Church) * who tells us, "That "we muſt not be too eaſie in examining the Pru- "dence and Unreaſonableneſs of human Laws: for "althô we are not bound to believe them all to be "the wiſeſt, yet if by enquiring into the lawfulneſs "of them, or by any other Inſtrument we find them "to fail of that Wiſdom with which ſome others are ordained; yet "we muſt never make uſe of it to diſparage the Perſons of the Law- "giver or to countenance any Mans diſobedience. I am ſure our Holy Fathers the Biſhops are of the ſame Opinion: I ſhall therefore endeavour to apply our Proceedings, and our Addreſs to the ſame Topick.

* Biſhop *Taylors* Rule and Exerciſe of holy Living, *Ch. p.* 3. 5. 10..

"The Addreſs in few words was no other, then the return of our "Thanks to His Majeſty for his repeated Aſſurances to maintain our "Religion as by Law Eſtabliſhed, and for his Gracious Reſolution "to Grant to all his Subjects (except ſuch as in his Princely Wiſdom "he ſhould diſtinguiſh from the reſt) his Gracious Pardon: And we "humbly prayed, that the like favour might be extended to our "Pious Biſhops particularly our Dioceſan, that the incapacity they "were then under by not taking the Oaths, might no longer diſable "them from ſerving Their Majeſties in their ſeveral Provinces.

It contain'd great deference to the Kings Royal Perſon, Charity to the diſtreſſed, Malice againſt none; much leſs can it be arraign'd as a breach of the Law, or deſerve the Character, that ſome hot Spirits have fix'd upon it, as the product of a Papiſtical and factious Zeal. In the diſcovery of this Truth, I do appeal from the lofty Tribunal of our raſh Criticks, and beſpeak the ſober Judgment of the honeſt and impartial Reader.

We therefore in the firſt place own, that we gave the public teſtimony of our Thanks to the King, for his ſupport of that Religion, in the defence of which *Cranmer*, and the other mitred Martyrs ſpent their precious Blood: to which a Virgin Queen was ſolemnly eſpouſed, and of which our Suffering Biſhops have made a good Confeſſion. Sure I am, the Church of *Rome* hath the only cauſe to be ſenſibly touch'd and tormented at this Reflection; nor can I judge but that the moderate

moderate Diſſenters do, in ſome meaſure, congratulate with us: For though many of our home-bred Phariſees did ſtifly preſume, that after the Ruine of our Eſtabliſhment, they ſhould flouriſh under the Popes Influence, and gain ſtrange Advantages to the Proteſtant Faith from their new Patron; yet their golden Hopes had put a notorious Cheat upon them. Thoſe Temporizers would have obtained no better Lot, than what befel the crooked Camel in the Fable, who, being Heavens Favorite, petitioned the Gods for Horns; but *Jupiter* deriding his Pretence, croped his Ears, and made him ever after bare the Mark of his Preſumption in a ſanctified Dreſs. The Moral is obvious, and needs no Explanation.

We thought it alſo not unbecoming the Exerciſe of our Duty, to thank his Majeſty for a Pardon he deſign'd his Subjects; yea, we did not exclude the trimming Latitudinarians of the laſt Reign; for we ſuppoſe their Conſciences have ſufficiently chaſtiſed their evil Extravagance. Neither did we except againſt the other violent and brutiſh Addreſſors, from whom King *James* received the like Homage, which was paid to *Mercury* by the Heathen Sleepers, *viz.* a Sacrifice of the Tongues of Beaſts. We inſulted no Faction; but calmly conſidered the Favor of our Prince; and ſince an Amneſty was ſo ſeaſonably tender'd by him, we conceiv'd it would not have been conſtrued in a vile Senſe, to deſire his Majeſty to include our Dioceſan in the ſame Grace, and to render ſome of the beſt Men in the World capable of his Service.

But in the Progreſs I now take, I muſt be ſo juſt, as to ſatisfie the moſt plauſible Objection that thwarts our Proceeding. Our Adverſaries contend, that for as much as our Caſe was already concluded by a poſitive Law (a Statute having paſt a legal Diſability and Suſpenſion upon the Biſhops) the King muſt not be perſwaded to break through the Obligation of an Act of Parliament, the Conſequence of which would be deſtructive of our Liberties, and again exalt the exploded Idol of Arbitrary Power. To this ſpecious Offer, we anſwer in the following Terms.

Firſt, We do obſerve, that our Addreſs was penned in the Seſſion of Parliament, and therefore it cannot with reaſon be ſuppoſed we would incur the Diſpleaſure of that Auguſt Body.

In the next Place it is apparent, that we deſign'd to thank his Majeſty for no other Pardon, than what he himſelf intended and prepared.

And

And was it not propoſed by him to the two Houſes, with an Aſſurance they would paſs it, and that it ſhould derive a juſt Solemnity from their Conſent? On this Account our Addreſs was the irreprovable Witneſs of our Sincerity; for after the King had diſcovered his gracious Intentions to them, we paid our Tribute of Gratitude to the Royal Favor, and deſired him to extend the common Priviledge of his Mercy to our pious (though ſuffering) Biſhops. Certainly if this be Criminal, or deſtructive either of Gods Honor, or the Liberties of Human Society, there is neither Juſtice on Earth, nor Truth in Heaven; for Vertue and Vice have loſt their Names.

If our Adverſaries are not yet ſatisfied, but in the Burthen of their irreconcileable Animoſity againſt our Prelates, ſtill ſay (as I have often heard them maintain) that it would have been more agreeable to the Uſage of Parliament, if one or both the Houſes had firſt prepar'd and paſſed a Bill in Favor of the Biſhops, than that ſuch an important Repeal ſhould begin with his Majeſty, and deſcend to their Conſideration, as from the Authority and Force of his Will, and that therefore our Addreſs ought rather to have been dedicated either to the Lords or Commons, than to the King. I muſt take the Liberty to aſſure the Managers of this bold, but impertinent Cavil, that they fail not of their uſual Levity, diſcovering as their groſs Ignorance in the Cuſtoms of our Nation, which entitle the King to be the Fountain of all Acts of Grace, ſo likewiſe their profound Reſpects to his Majeſty; for by the Conſequence of their Words, they declare that the Duty and Intercourſe between the Prince and People ought not to be reciprocal. I need not tell them that neither of thoſe honorable Houſes had at that time given us the Cauſe (I ſpeak with reſpect to the firſt Diſpatch and Draught of the general Pardon) to return them thoſe peculiar Thanks which made up the principal Frame of our Application to the King, and that for this Reaſon they could not be the ſutable and adequate Object of our Addreſs; but I anſwer, that we addreſſed his Majeſty in Parliament, becauſe he there challenges a ſupereminent Power; and therefore, if during the Seſſion, it is permitted to any private Perſon to petition either the Lords or Commons for a particular Redreſs; ſhall it be accounted heynous, that the Grand-jury, who repreſented the Body of the County, and faithfully delivered the true Senſe and Deſire of their Vicinage, ſhould make their humble Approaches to the King, who is the Sovereign Head,

and

and ſupream Intendant of our Parliament? This is in effect to declare that his Majeſty hath a Chair of State placed in the Houſe, on no other account, than that he may be curtail'd in Stature, and appear leſs conſiderable than his many Servants who attend him.

Should any Dyet or Parliament in Chriſtendom purſue the Latitude of this Doctrine, and therefore refuſe to attend a moſt Religious and Solemn Enterprize, becauſe the Prince doth firſt propoſe it to them; they would be juſtly cenſured very poſitive and ſupercilious in their Determinations. Examples of that Nature are very rare in well-diſciplin'd Common-wealths, and I know but one that doth exactly ſquare to the Proceeding, and this is related by * *Euſebius*, out of an ancient Father of the Church, and was a ſtrange Violence againſt the ſtanding Law of Moderation in great Councils, the Story in ſhort is to this effect.

* *Euſeb. Hiſtor. Eccles. l. 2. c. 2.*

After our Saviours Manifeſtation among the Sons of Men, to whom, by the exemplary Conduct of his triumphant Reſurrection from the Dead, he gave the moſt undeniable Proofs of his Divinity: *Tiberius*, in whoſe Time the Chriſtian Name made its entry into the World, communicated to the Senate an Account he had received out of *Syria Paleſtine* of this great Affair; and having given his own Suffrage to Chriſt's Divinity, he deſired them to enact it into a Decree, and to regiſter him in the Catalogue of the Gods: But the lofty Senate diſdaining to be inſtructed in a Buſineſs which concerned the Exerciſe of their own Power, rejected *Cæſar's* Motion, and would not place our Saviour in their Feſtival Calendar, becauſe they had not firſt approv'd the Matter, before the Emperor perſwaded them to it. This you may ſay was a brisk Maintenance of Priviledge againſt the Torrent of Prerogative; and I muſt I confeſs admit it, but in a Senſe that takes away the Authority, not only from the Perſon, but from the Doctrine of our Saviour, and ſeems to render unto the People the things which are *Cæſar's*, and unto Sathan the things which are Gods: and I hope the Example will have no tolerable Sway in the Chriſtian World.

It is our Comfort that the *Engliſh* Parliament (though they have a juſt Pretence to a great Power, in conjunction with their Prince) do not affect ſuch an unſeaſonable Grandeur which would diſappoint the Succeſs of his Majeſties Piety. So that what *Monſieur Talôn* ſpeaks in

in Flattery of the aſpiring *Lewis*, we may conclude moſt true of King *William*; that to our Auguſt Monarch nothing is impoſſible, eſpecially when he endeavors the Interſts of Heaven. I am ſure his Favor to the Biſhops will not lead him out of the way thither.

The Kings of *England* (and this the expreſs Words of their Coronation Oath contain) are inveſted with a Power to execute Juſtice in Mercy, and as they carry an High Court of Chancery in their Breaſts, ſo may they by their indulgent Grace, and eſpecial Favor, abate ſome rigorous Extremities of the Law. This has ever been one of the Flowers of their Prerogative, to which no others can pretend, and it is as truly annext to their Crown, as the Royal Dignity to their Perſons. This Power hath been often exerted by them in a various manner, when the Neceſſities of State, or their own Royal Pleaſure required it; but it is then reader'd more conſpicuous, when it is publiſhed for the common Benefit and Security of the Nation, and does, in order to the quieting the Minds of the Subjects, diſpenſe with the Frailties, Errors, and Miſcarriages of the People. Such an important Grant of Clemency is capable of a twofold Management: for when the Prince doth deſign a general Amneſty, he ſometimes iſſues forth his gracious Declaration of Free Pardon; or, if he Judges it more neceſſary and expedient, or more agreeable to ſome weighty Circumſtances, he recommends the Affair to the Conſideration of his Parliament, which in moſt ſubmiſſive Terms doth either propoſe a Bill to his Royal Aſſent, or elſe receives a Draught of Pardon from him with ſuch Ceremony as is expreſſive of their Gratitude. This latter Method hath been uſed by his preſent Majeſty, and by the whole Proceeding our Adverſaries may be ſoon convinced what an Authority the Sovereign bears in the two Houſes. For when ſome Lords, who were excepted in the Act of Grace, did move in Parliament that they might be heard by their Council, in order to give their Reaſons why they ſhould partake of the Benefit of the Act, their Motion was not approv'd, nor was their Requeſt allow'd them. I muſt not preſume to render the Reaſons which prevailed with the Honorable Houſe to diſmiſs their Petition, having not had the Oportunity to examine the Records; but I ſuppoſe, from the Information I have caſually received from judicious Perſons, that thoſe Noble Peers did not petition in the regular, direct and cuſtomary Order: for his Majeſty (who beſt underſtood his own Reſolutions) ſent down his Pardon to the

Lords Houſe, not to be alter'd or enlarged, but to be paſſed into a Law; ſo that the Petitioners ought, in that caſe, to have addreſſed the King, who, as he is the Life of Juſtice, ſo is he the Fountain of Mercy.

I cannot therefore but pity the extream Weakneſs of their Judgments, who pretend to maintain, that our Grand jury did not purſue a right Courſe, when they made their Application to the King in the Behalf of the Biſhops; for, by this Aſſertion, they ſeem to bare no Regard to the Authority of Preſidents, but ſpeak againſt the Voice of our Laws, the Prerogative of our Prince, and the true Liberty of the Subject. We could addreſs no other Perſon, we could gain Relief from no other Place; the King alone could grant our Requeſt, who might have been ſenſible of the Deſires of his faithful People, had not evil Men ſlandered us, and miſ-repreſented our Deſign: but to proceed.

As many of thoſe Gentlemen, who diſparage the Conduct of our Zeal, challenge us for an Inſult upon the Laws; ſo others ſcruple not with open Mouth to tell us, that we ſhould not on any Account have petitioned for Biſhops, that Title being as odious to them, as was *Hannibals* Name to the *Roman* Matrons. In this Hatred they are fix'd by the prevailing Authority of Education and Prejudice, and their ſpiritual Directors carefully improve thoſe Maxims, with which their early Judgments were poſſeſt. Among them *Lewis du Moulin* hath furniſhed his Diſciples with Invectives againſt the ſacred Function out of the Writings of a learned Man, whom he calls one of the ſincereſt Perſons in the World (though he confeſſes if Mr. *Baxter* be in an Error, he is the greateſt of Lyars.)

" * The Epiſcopacy of the Church of *England*, " *ſaith he*, is abſolutely contrary to the Holy " Scriptures, and the Practice of the Primitive " Church: It is not compatible with the Peace " of the Church, nor with the Civil State. It " is the Cauſe of all the Sects, all the Hereſies " and of all the Schiſms and Diviſions which have rent and torn and " infected *England* for above this hundred Years, baniſhing all likeli- " hood of Reformation in Religion and good Manners. That it " ſhuts the Door againſt the Entrance of the Doctrine and Diſcipline " of Jeſus Chriſt, letting looſe the Reins to all Debaucheries, Intempe- " rance,

* *Moulin's* ſhort and true Account of the Advances of the Church of *England* towards *Rome*, *P.* 64. *&c.*

" rance, Luxury and Idleneſs, making the Paſtors lazy in the Diſ-
" charge of their Miniſtry, fomenting Ignorance, hatred of Piety,
" Plurality of Benefices. That it is a Government that diveſts the
" Paſtors of Pariſhes of the Authority to exerciſe the Diſcipline of
" Jeſus Chriſt, to inveſt the ſecular Perſons with it, breaking the Uni-
" on of the Churches of *England* with thoſe beyond Sea, and gratify-
" ing the Enemy of our Salvation, and Perſons of a ſenſual and de-
" praved Life. This is the Language of the Man whom our Author calls the ſincere, and he does well deſerve that Character; for he hath delivered the true Idæa of his Thoughts to us. And indeed if Epiſcopacy were of ſuch a monſtrous and Antichriſtian Compoſure, and did it carry ſuch a Wolf in its Back as this old Angry Divine would perſwade us, an Addreſs in Favor of the Biſhops had entituled us to a ſevere Chaſtiſement. I need not intermeddle with the Merit of thoſe Allegations with which that luxurious Writer beſpatters the Order and Succeſſion of our Church; but I beg leave to follow *Monſieur Moulin* himſelf in the full Stretch of his own Argument, and ſhame his Party by giving them a Repetition of his Words.

The Reader therefore is to be informed, that in the Judgment of this unerring * Rabbin, " Dr. *Tillotſon* is a " Reverend and Learned Man; that Dr. *Floyd* and " the Canon of the Chapiter, of which Dr. *Tillotſon* is " the Dean, have done good Service by their Labours againſt Popc-" ry. That all the Three are every where extreamly valued and ho-" nored by the beſt Judges, and the holieſt Men, and that they live " in the high Reputatation of being eminently Learned and pious. * *Idem.* p. 63, 65.

Theſe are the Expreſſions of the double fac'd *Janus* in one place of his Book, but in the reverſe Page, he ſeems much afflicted that theſe Doctors have vindicated our Biſhops, and the Frame of our Diſcipline, and for this Reaſon he compares them to thoſe who made Panegirics on the Bloody *Buſiris*, the Tyrant *Nero* and the Tertian Ague. " That " it is with theſe three great Divines, as with *Anſelm*, *Ives*, and *John* " of *Salisbury*, who by the Reputation of their extraordinary piety, " have eſtabliſhed more ſtrongly the Perpetuity of the Popes Empire, " then all the Diabolical Inſtruments of *Gregory* the Seventh, *Innocent-* " *us* the Third and Fourth, and *Boniface* the Eighth.

The *Monſieur* is juſtly allowed his Pretence to an Inſight in the Affairs of Church Hiſtory; for he managed his Conduct by the Auth-

rity of a great and leading Example, treating our Doctors in the ſame Stile, with which the primitive Chriſtians were entertain'd at *Rome*, *Caius Scius*, as the old learned Apologiſt Writes, was eſteem'd as good and as rightous a Man as any in that City, but he was therefore declared wicked by a pubile Out-cry, becauſe he profeſſed Chriſtianity: And by the ſame Analogy Dr. *Tillotſon* and his Reverend Brethren, after they had been acknowledged to be Angels of light, were ſoon transform'd into Inſtruments of darkneſs, becauſe they aſſerted the Power and Juriſdiction of Chriſtian Prelacy: and if our Doctors are thus ſentenced by the ill natur'd Miniſter, what mercy can our Biſhops expect from the Tongues of his violent Party? Our Dioceſan hath been often allowed to have done glorious Exploits (and his expence of Labor and Gold in the ranſom of Chriſtian Slaves, and his hazards in the Reſcue of others from Turkiſh Tyranny ſpeak him a great Man) but yet he is no Chriſtian in the New Catalogue, becauſe he is a Biſhop. Our holy Primate (and this his loudeſt Enemies confeſs) is a Perſon of ſtupendious Gifts and admirable Piety, and is moſt Seraphic in the Auſterities of his Life; but he is therefore thought unworthy his Majeſty's Grace becauſe he is a Biſhop. In this Current and Chanel doth *Lewis du Moulin* lead us, and it is no wonder his Votaries will not ſubſcribe to a Pardon for our Prelates, who were the times anſwerable to their Wiſhes would blot out the Names of their Perſons, and pull down the Eſtabliſhment of their Order.

I have often wiſhed that thoſe who aſſume the name of Proteſtants, and by their great *Engliſh* Patriarch are Stiled the Sober and Self-denying Men, had not in their Practice maintained what he the ſincere Perſon has deliver'd in *Theſi*. It would have conduced much to their Reputation, had they been led by the ſweet and Angelic Spirit of *Calvin*, to which though they do in a large Senſe pretend, yet they never ſtudied that part of Chriſtian Imitation. I am ſure they have loſt their Credit among all good Proteſtants, nor has their Conduct been pleaſing to the *Lutheran*, *Hugonot* and the Evangelical Churches; for when our Diſſenting Brethren enjoy'd a full ſwinge of Liberty by the Toleration in the late Reign, many of them could not bare the equal proſperity of our Church and of our Biſhops, but rather then not ruin both, they could for once allow Satan their help to raiſe the Superſtructure of his Kingdom. I am unwilling to enlarge on what I before purpoſely avoided, or at leaſt but lightly touched;

ed; but their unpardonable iniquity cannot be conceal'd in this place. I ſuppoſe they remember the Traffick they held with the Court, when they accepted an Equivalent, and engag'd by ſtipulation to aſſiſt the common Enemy of Proteſtants in the Subverſion of the beſt reformed Church in the World. This in plain Truth was the pregnant Impulſe, that gave breath to many of the fulſome Addreſſes preſented by that numerous Party to the King, and raiſed their Spiritual Fury to ſuch a Degree, as readily to diſpenſe with the Fanaticiſm of the Church of *Rome*, on condition that what they called the Popery of the Church of *England* might tumble to the Ground. Thus were they content to have ſeen the Abomination of a curſed *Ælia* ſet up over our Arch-Biſhop's Gate, to have ſeen the Popes Ware-houſe opened in our Eccleſiaſtical Courts, to have ſeen *Nuntiös Apoſtolic* whipping *Hereſy* out of our Chapels; to have ſeen the Separatiſts cheriſh'd by Royal Favour, and the Church of *England* alone diſmantled of all her Priviledges. O the Religion, O the patience of the pretended Saints, who to revenge an old quarrel could ſo tamely permit the *Roman* Managers to mingle their *Tyber* in our *Thames*, and to make *Lambeth* the *Faubourg* of their Lateran Palace.

I ſuppoſe all honeſt and judicious Men are by this example ſufficiently ſatisfied, that the Practices of ſome Men are agreeable to their Writings; and that what was at firſt thought a difference in mere Ceremony, is chang'd into a mortal Fewd. I would to God, theſe Men had bid Adieu to ill Nature under the kind influence of our preſent Government; but alas! the ſame Doctrine is ſtill carefully convey'd from the Pulpit to the Peoples Ears, and from their lofty Oracle you may hear long Prayers for the confuſion of Prelacy. How may it therefore with reaſon be ſuppoſed, that theſe forward Enthuſiaſts can have any tolerable Charity for our Dioceſan, and our other Biſhops, or any Favourable regard to thoſe that undertake their Defence, who think it their Duty to Preach, to cry aloud, and to act violently againſt their very Order and Function? They love not a Biſhop be he ever ſo good; they pity not a Biſhop be he ever ſo afflicted; they envy thoſe Biſhops that do conform, and they rejoyce at their Calamity who are Suſpended.

It is now (I confeſs) high time to draw to a concluſion, but before I do it I am obliged, thô not without ſome reluctancy of mind, to direct a few more Words to theſe very Men on a Subject, in which I had rather

rather be excuſed with ſilence, for ſince the ſame oppugners of our Prelates are (for a certain grand Reaſon well known to themſelves, but which I ſhall ſtudiouſly at preſent conceal) much averſe to the Suſpended Biſhops, becauſe they maintain the Doctrine of Non-reſiſtance, and Paſſive-Obedience; I intreat the Readers Patience to attend me, whilſt I endeavour to vindicate the Good Fathers in this one diſtinguiſhing Principle and Character of our *Engliſh* Church.

And therefore although to carnal and worldly Reaſon (which reſpects more nicely the cadence and congruity of Words, then the ſincerity of Actions) Paſſive-Obedience may ſound as harſh, and inconſiſtent as Paſſive-reſiſtance; yet the wholſom Doctrine which is couched under thoſe ſignificant Terms is not ſo tamely to be hiſſed off the Stage. We have an Authentic *Nomenclature* in the New Teſtament, where we find the Words regiſter'd both in the ſame expreſſive language, and in the like Senſe; and we have there a great Example, who was an exact Copy of the Doctrine, and patiently permitted wicked Men to draw the litteral Characters of it in large Capitals upon him. For if we trace our dear Saviour from his Temptation in the Wilderneſs to his Agonies in the Garden, and from thence through the other dark ſcene of horrors to his Crucifixion, we ſhall find, that his Command of more then Twelve Legions of Angels could not prevail with him to attempt his Security by the Thunder of any Force againſt the rude inſolencies of barbarous Sinners. The Author to the *Hebrews* tells us that though Chriſt was the Son of God yet he learned patience by the things he ſuffered: *Heb. c. 5. v. 8.* and St. *Paul* affirms to the *Philippians* that the holy *Jeſus* became Obedient unto the death, even to the death of the Croſs *Chap. 2. v. 8.* which two Texts of Scripture do give a ſufficient Authority to Paſſive Obedience and to the very Letter of the Expreſſion. We read alſo in St. *Peters* firſt Epiſtle *c. 2. v. 23.* that when our Saviour was reviled he reviled not again, that when he ſuffered he threatned not, but commited himſelf to him who judgeth righteouſly. From which as alſo from many other paſſages of Holy Scripture the Doctrine of Non-reſiſtance is fully cleared as a duty neceſſarily incumbent on the Practices of true Chriſtians, eſpecially ſince the ſame St. *Peter* (whoſe inſtruction are a general Rule to all Ages) aſſures us in the ſame place, that Chriſt ſuffered for our Example that we ſhould follow his ſteps. Now what is propoſed for our Example I am ſure is for

our

our imitation; and if we imitate our Saviour in his patient ſuffering, I know what conſequence will be from hence naturally inferred. I cannot therefore but tremble at the blaſphemy of thoſe wretched Men, who have ſo far Shipwrack't their Faith and a good Conſcience as to expoſe and ridicule the moſt Divine and Apoſtolical Truths, by affirming that this Doctrine ought no longer to be maintain'd in the Schools, in the State, or in the Church. We may on better Grounds conclude, that thoſe who in the preſſure of Perſecutions are not of the ſweet temper of a divine Reſignation, and who cannot bare their afflictions without murmuring againſt the appointments of Gods Providence, and without loud Clamors and revilings againſt the Men who oppreſs them, can never pretend to the name of Chriſtians, much leſs can they be entituled to the merit of Confeſſors, or to the glory of Martyrdom. Their whole Man muſt be employed in the Service of their God; their Soul with it's Faculties, Powers, and Will, as well as the bodily Members muſt concur and cooperate in ſo Divine a Work. For Paſſive-Obedience (in property of Speech) do's imply the Sacrifice of the mind, and Non-reſiſtance is a bleſſed effect wrought on the outward Man, which, by a true and ſanctify'd mortification, is dead unto all worldly Cares and Intereſts, and moves by no other paſſion then that of Heavenly Love, and unlimitted Charity. Of this ſerene Temper was the good St. *Stephen*, who did not render evil for evil, and railing for railing; nor did he deſire from God that the Stones might rebound from him upon his Enemies; but he interceded for his Perſecutors that the ſin might not be laid to their charge. Let us trace the Chriſtians in the firſt Century's, and we ſhall find the ſame genuin Principle and Spirit reigning among them. They did not therefore ſuffer becauſe they had no Force and Power to reſiſt, as ſome of our falſe Brethren in compliance with the Jeſuits Doctrine do maliciouſly inſinuate, but they often caſt off the Souldiers Coat to wear the Livery of their Saviour, and deliver'd up their own Swords to the Uſe and Service of their Executioners.

I muſt not be thought by the tendency of my diſcourſe to enervate the Minds and Spirits of Chriſtians, and to recommend Cowardize as an Article of Faith. I deſire no ſuch interpretation may be made of my Words: for I know, that we muſt not only ſuffer, but alſo plead for righteouſneſs ſake; for as every Man is obliged by vertue of his being in a Society (whether it relates to the Church or the the

the State) not to conſent to any thing which tends to the apparent ruine of it, but to refuſe all ſuch Acts for the ſake and general end of the Society; ſo would a compliance with a ſinful Command be in effect a diſobedience to the Power that Commands, and to the Authority it ſelf when ſtated and conſidered. And therefore if the Magiſtrate Commands any thing contrary to natural and revealed Religion, or deſtructive of the Fundamental Laws of the State or Church we may *reſcribere Principi*; we may calmly adviſe him of the irreconcilable difference between his Precept and our Duty, between his pleaſure and voice of our conſcience, between his Will and the more indiſpenſable obligation of Gods Word or the dictates of morality. And if he is not ſatisfied with ſuch Remonſtrations, we may Petition, Addreſs, and humbly entreat him to ſuperſede his Reſolutions, but if he yet remain peremptory in his Demands, we muſt obey him by ſuffering, and apply our ſelves to the Chriſtian warfare of Prayers and Tears. God in ſuch a caſe hath reſerv'd all Remedies to be expected by an Appeal to his own judgment Seat, for he has ſaid that vengeance is his, and that he will repay it; and as he is jealous of his Honor, ſo will he not ſuffer any to go unpuniſhed, who Uſurp upon his Province, and preſume to foreſtal his final retribution. By theſe conſiderations were our ſuſpended Biſhops led under their Afflictions in the laſt Reign, and God, who is the rewarder of Innocence, was pleaſed to Crown their conſtancy with a ſucceſs far above our languiſhing hopes, and the proſpect of a faint Expectation.

I cannot therefore but ſtrangely wonder why ſome Perſons who ſpeak irreverently of the ſame Prelates, and write invectives againſt them, do at this time accuſe them becauſe they are paſſively obedient, and reſolve not to reſiſt. Are they deſirous the good Fathers ſhould encourage their many Friends to riſe in Arms on their Account? Would this be for the Security of the Nation? Or is this the way to eſtabliſh Peace and Union among us; I may aſſure thoſe troublers of our *Iſrael*, that our Biſhops know not how to blow the Trumpet for ſuch an Alarm; *longe aliud ſonat tuba Evangelica aliud concha Panis, aut cornu Alectûs.* If his Majeſty (with reſpect to their modeſty and moderation) would be pleaſed in a Parliament way to reinſtate them in their former Capacities he would not hazard the Security of his Throne or the Glory of his Name. I am certain he would purchaſe as much Honor by this one Act of Piety, as he has gained by the Atchievment

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of his Arms, when he paſſed the *Boyn*, and waded through the other difficulties of War. But if they muſt be ſtill chained to a ſuſpenſion, they will be alſo chained to Paſſive-Obedience and Non-Reſiſtance, let the World caſt what cenſures it pleaſe upon them. I confeſs many others (and thoſe the great Enemies of this avowed Principle of the Biſhops) have formerly on many occaſions taken the liberty to diſturb the Peace of our Government, and yet Mercy has been paſſively obedient to them; but I leave them and their Party to another Tribunal where the proudeſt and moſt incorrigible Spirits muſt, in a more dreadful Senſe, pay a Paſſive-Obedience to the ſcourge of infinite Juſtice.

In the mean time it is our comfort, that the good hand of Providence doth over-rule the Affairs of this World, and that theſe furious and Antichriſtian Men have not the Effect of their Clamors granted them: but that the Sober and the Religious Gentlemen of our Nation do neither joyn with their intereſts, nor expect their ſucceſs; to theſe therefore I ſhall ſeriouſly apply my ſelf in a few Words.

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advanc'd over the Crown, and Scepters was ſubjected to the Flail. The Liberaries of the Holy *Uſher* and other Learned Men were ranſackt by baſe Plagiaries, and our moſt celebrated Scholars were reduc'd to ſuch Streights, that they lived (according to Dr. *Prideaux*'s Language) upon their Books and their Hangings, being neceſſitated to expoſe them to an uncomfortable huxſtry for their Support. Our Biſhops were Impriſon'd, Sequeſtred, Baniſh'd, and the name Malignant, that (as one obſerves) is attributed but once in the whole Bible to the Devil, was affix'd by accurſed Hypocrites on the ſuffering Party. In their *Mint* were our preſent and paſt Calamities coyned, they ſtamped Wrinckles on our Brow, and tryed us like Gold in the Furnace of Affliction. Thoſe precious Sons of *Sion* (for in that Name they gloryed) perfected a Reformation according to Mr. *Sedgwick*'s Scheme, who in a faſt Sermon before the Commons aſſured them, that they ought in the performance to expect * Earth-quakes, Church-quakes and Kingdom-quakes. To conclude; thô the furious Prieſts perſwaded the People againſt Organs in the Church yet they had their own peculiar Muſic, even of that Helliſh Compoſure, which * *Eraſmus* on a like ſorrowful occaſion deſcribes to us, that entertain'd the Age with the dire infernal Sound of War, Rapine, Ambition, Avarice, Perjury, Tumult and Blood.

* *Zion's* delive. *Anno*, 1642. p. 11.

* *Habet & mundus Organa ſua, ſed quæ inferne reddunt ſonitum inamabilem.*

Quid enim loquitur ira fides? ulciſcere, ſpolia ejice, occide. Quid ſonet Ambitionis nervus? dilata ditionem, nec Furis jurandi aut pietatis ſit ratio, quoties agitur de imperio. Quid erepat Avaritiæ chorda? vides neminî bene eſſe niſi qui plurimum poſſidet, per fas nefaſque congere, rape, ſerva, &c. Hæc nimirum eſt mundi Muſica.——Sic peſſimam harmoniam reddit Luxoris & Obtrectationis Chorda, &c. his modis ebrii, lymphaticique ſic belligeramur, tumultuamur, ambimus, rapimus, iraſcimur, mordemus invicem ac mordemur. Eraſm. Epiſt. *ad* Adrian. Pontif. Præfix. Arnob. Comment. *in* Pſalm.

This was a Faction in terrible earneſt, and I hope the Spawn of that Party will no longer torment us with their own Title, leſt we ſpare neither Paint, nor Labour to deſcribe them more fully to the World.

FINIS.

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I ſuppoſe they remember the days of old, when the pretended Saints (holding their ſolemn Councils at * *Pandæmonium* the High Capitol of the Uſurper and his Peers) ſtudied the Ruine of the beſt of Kings, and plotted the diſmal and black Tragedy, which was acted in our Church. Theſe were *inimica ſtudia in odium bonorum proborum & innocentium.* Then was the Uſe and Exerciſe of the Miter ſuſpended, the Bonnet was advanc'd

* This Expreſſion is borrowed from Mr. *Milton* who loſt his Eyes in his Zeal for thoſe times.

advanc'd over the Crown, and Scepters was subjected to the Flail. The Liberaries of the Holy *Usher* and other Learned Men were ransackt by base Plagiaries, and our most celebrated Scholars were reduc'd to such Streights, that they lived (according to Dr. *Prideaux*'s Language) upon their Books and their Hangings, being necessitated to expose them to an uncomfortable huxstry for their Support. Our Bishops were Imprison'd, Sequestred, Banish'd, and the name Malignant, that (as one observes) is attributed but once in the whole Bible to the Devil, was affix'd by accursed Hypocrites on the suffering Party. In their *Mint* were our present and past Calamities coyned, they stamped Wrinckles on our Brow, and tryed us like Gold in the Furnace of Affliction. Those precious Sons of *Sion* (for in that Name they gloryed) perfected a Reformation according to Mr. *Sedgwick*'s Scheme, who in a fast Sermon before the Commons assured them, that they ought in the performance to expect * Earth quakes, Church-quakes and Kingdom-quakes. To conclude; thô the furious Priests perswaded the People against Organs in the Church yet they had their own peculiar Music, even of that Hellish Composure, which * *Erasmus* on a like sorrowful occasion describes to us, that entertain'd the Age with the dire infernal Sound of War, Rapine, Ambition, Avarice, Perjury, Tumult and Blood.

* *Zion's* delive- *Anno*, 1642. p. 11.

* *Habet & mundus Organa sua, sed quæ infernè reddunt sonitum inamabilem. Quid enim loquitur ira fides? ulciscere, spolia ejice, occide. Quid sonet Ambitionis nervus? dilata ditionem, nec Juris jurandi aut pietatis sit ratio, quoties agitur de imperio. Quid erepat Avaritiæ chorda? vides nemini bene esse nisi qui plurimum possidet, per fas nefasque congere, rape, serva, &c. Hæc nimirum est mundi Musica.—Sic pessimam harmoniam reddit Livoris & Obtrectationis Chorda, &c. his modis abrii, lymphatique sic belligeramur, tumultuamur, ambimus, rapimus, irascimur, mordemus invicem ac mordemur.* Erasm. Epist. *ad* Adrian. Pontif. Præfix. Arnob. Comment. *in* Psalm.

This was a Faction in terrible earnest, and I hope the Spawn of that Party will no longer torment us with their own Title, lest we spare neither Paint, nor Labour to describe them more fully to the World.

FINIS.

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1690

A Modeſt

APOLOGY

For the SUSPENDED

BISHOPS, &c.

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A Modest

APOLOGY

For the SUSPENDED

BISHOPS;

WITH A

Brief *Vindication* of the *Addreſs* which was ſigned in their *Favour* by the *Grand-Jury* of the County of *GLOUCESTER*: At the laſt *Lent Aſſizes.*

By a *Gentleman* of the ſaid *Grand-Jury.*

LONDON,
Printed by *T. B.* and are to be Sold by *Randolph Taylor* near *Stationers-Hall*, 1690.

APOL

For the

DIPH

To the Right Worſhipful

WILLIAM DENNIS, Eſq;

The *High Sheriff* of the *County* of

GLOUCESTER.

Honored Sir,

I *Here preſent you with a brief Vindication of Truth and Charity, from the Inſolent Spight of a reſtleſs Faction: For there are certain buſie Gentlemen in this Country, that paſs a rough Complement on me and others, who by your Precept attended their Majeſty's Service at* Glouceſter. *Nor are they content to traduce and beſpatter us; but they ſeem to joyn you in our Conſpiracy. Their common Language (and how are they tickled with the Muſic of the Expreſſion!) runs in the Cadence, that our Maſter High Sheriff's, Under Sheriff's Popiſh Jury ſigned a Petition againſt Law. Certainly they will*

ſtorm

storm more violently against this new Attempt; nor will the ensuing Discourse, which contains a modest Apology for the distressed Bishops be grateful to them, who laboured so industriously to stifle our last Paper.

It would raise a strange Agony of Mind in any moderate Person, to consider the sordid Malice of our Adversaries, and the impudent Calumnies with which they have vented their Spleen against us. For they are become such topping Proficients in the Devils School, that they can adapt a Story (be it never so immodest) to the various Circumstances of Time and Place. By the Industry of this black Art, they drew a dark Veil upon our Persons and our Designs, and gave us a Character which they knew would disappoint the Success of our Hopes. For the Clergy of Norfolk *having in most submissive Terms made their Application to the Court, in Favor of their Bishop, it was the Fortune of our Address to be preferred by us at the same juncture; and no sooner were Copies of it convey'd to* London, *but certain Zealots took the sudden Alarm, and gave out (according to their usual and profane Practice of downright Lying) that the conforming Ministers of* Glocester-shire *had signed a seditious Petition derogatory to the Proceedings of his Majesty, and of the two Honorable Houses of Parliament; and that this*

was

was performed by the joynt Combination of the Clergy of the two Dioceſſes. The abſurd Story gained ſuch Credit and Vogue in the Town, that many honeſt Gentlemen were ſo far impos'd on, as to be drawn into the Belief of it. And a Reverend and good prelate (who was a famous Sufferer in the laſt Reign) being ſenſibly afflicted with the Surprize, diſpatch'd a ſerious Letter to our Dioceſan, in which he expoſtulated with him on this Occaſion: The Affair alſo was ſo foully miſrepreſented at Court, that our Friends there thought it an unreaſonable Attempt to promote either of the two Addreſſes; by which Means they both remain buried in a Suſpenſion with the Biſhops.

I think my ſelf obliged, in Anſwer to the unjuſt Aſperſion, to affirm, that no Clergy-man had the View of our Addreſs before it was publiſhed at the Aſſize, much leſs could it be an Addreſs of theirs. And I must alſo aſſure you, that in framing the enſuing Diſcourſe, I received no Inſtructions or Aſſiſtance from them, but my own Meditations, which I acknowledge (without any Mans Opinion in the Caſe) are attended with great Poverty of Thought, ſuggeſted to me the innocent Deſign and Management of the Trifle, and by its mean Compoſure, you will quickly perceive that I am no plagiary.

Thus submitting the Justice of our present Cause to our good God, with whom there is no Respect of Persons, and at whose Tribunal all intriguing Lyars will be sentensed to a dreadful Flame, that will eternally scorch their profane Lips; I advise our Leasing-Makers to a timely Repentance, and bid them adieu, till they provoke us with new Indignities. I am,

Honored Sir,

Your Humble Servant,

and Faithful Neighbour.

A Modeſt

APOLOGY

For the SUSPENDED

BISHOPS, &c.

AS in the *Roman* Hiſtory we may obſerve, that the Flattery of the People, by which the Enormities of the Cæſars were profeſſedly indulg'd, gave an infallible proof of the diſtempers of a ſick and languiſhing Government; ſo if we reflect with juſt reſentment on the like groſs Vanity, which prevailed for ſome Years in this Nation, and derived encouragement from the Court, which ought to have been the School of more noble Exploits; we muſt acknowledge, that the ſame laviſh extravagance, ſo fondly entertain'd among us, uſhered in the fatal degeneracy and corruption of our State.

But among all the fawning Addreſſes which were dedicated to our Kings, we may eſteem none more pernicious than thoſe bold Advances of Officious Ceremony, which, in Favour of moſt unjuſtifiable Proceedings, ſtruck at the Foundation of our Laws, and led in a direct tendency to their Subverſion. For thô the pretences did bare a formal and ſanctify'd Dreſs, and were armed with the Phylactery of Phariſaical right'ouſneſs, yet did the Deſign carry with it a dreadful iniquity. The intrigue was begun in Hell, propos'd at

Doway,

Doways, Licens'd at *Rome*, confirm'd at *Paris*, and was ready to have deliver'd its effects in *London*, and our other City's, had not the Providence of God raiſed up to us a Deliverer.

It is well known who in that Age of Tryal were the Betrayers of their Country, and who in complyance with a wretched Declaration, which ſeem'd to Petition the People for Addreſſes, were drawn into a moſt deſtructive Adventure. I ſhall not therefore at preſent Pry into the full Myſtery of that iniquity (it being in part diſcover'd in another place of this diſcourſe) but leave it to the ſcourge of Hiſtorians, and to other faithful Animadverters.

However I muſt not omit (ſince it falls within the compaſs of our immediate review) a Comical Scene I formerly beheld at *Glouceſter*, where that Skeleton of Law Judge *Allebon* perform'd a meritorious part, and propos'd in open Court his Terms of Accommodation. The Holy Man told us, That our two Churches were agreed in the grand-point of the real Preſence, That the invocation of Saints was enjoyned by the fifth Comandment: That 'twas inconſiſtent with Chriſtian Charity to ſuffer Penal Laws and a diſtinguiſhing Teſt to render the Religion of a gracious Prince uneaſy to the Subject; and that a general Toleration would advance the dignity and Port of our Nation: He drew parallel Lines from the proſperity of the *Hans-Towns*, and from the flouriſhing State of the *Low-Countries*; and I expected to have heard him ſum up his Sermon with a remark on the Bleſſed Effects which the uninterrupted courſe of Liberty produc'd in *Sodom*, *Laiſh* and *Gibeah* of *Benjamin*.

The kind and tender-hearted Grand-Jury (among whom were ſeveral Saints of many different Communions) were ſoon enflamed with a Sympathizing Zeal, and could not but gratify the little Scarlet Image with a Paper, firſt convey'd in a Whiſper to them from a Factor of the Court, in which they diſpatch'd their public thanks to his Majeſty for his Declaration, with the promiſe (if I underſtood their meaning) to return, I ſhould have ſaid to elect (ſince the other expreſſion contains the Office of their Popiſh Sheriff) ſuch Repreſentatives for Parliament, who might anſwer the Kings demands; or who in plain *Engliſh* would break down all the Fences, which kept out Superſtition, and all the other invaſions upon our juſt Libertys. This was an Addreſs with a witneſs, and highly magnify'd by many, who cannot be reconcil'd to the ſincerity and moderation of our laſt Inqueſt.

I can-

I cannot but admire the Wiſdom and renowned bravery of our undaunted *Heroes* the Biſhops, who, in the midſt of the impetuous ſtorms of thoſe licencious Times, oppos'd the Buckler of our Laws to the new and unexampl'd enterprize. They did maintain (not without the concurrence of an Almighty Power) our Religion and Civil Rights againſt the Stratagems and brisk Aſſaults of daring Enemies. Nor did they faintly repel the Force; but when they received the expreſs Command of a Potent King to be as baſe as other Men they remonſtrated in maſculin Terms, and reply'd to their Sovereign with ſuch Chriſtian courage as confounded the Papal valor, and ſilenc'd their Adverſarys, and thoſe who were then jealous of the proſperity of their Mitre.

I would not be ſuppos'd to inſtruct or remind any Perſons of the juſt Debt and Duty of gratitude, if I affirm, that the calamity and rigorous ſufferings which befel our Church and thoſe good Fathers after their inimitable conduct, proved the Great Engine, and one of the moſt profitable pretences, which the Authors of the late Revolution uſed in promoting their Enterprize. The Separatiſts were then indulg'd with Freedom, this being the ſucceſsful Return to their temporizing Addreſſes. The *Apoſtles* of *Muncer*, *Nayler* and *Muggleton* enjoy'd the Priviledge of a Sanctuary: the other Diſſenters whom we own (though againſt their Wills) to be our Brethren, were lull'd into a fatal ſecurity: All the Factions, as they Danced to the Muſic of the Court, and gratify'd Father *Petre* in the current of his deſires; ſo they could not be ſuppoſed thus triumphing in the Event and Luxury of their wiſhes, to afford any reaſonable matter for the Ground-work of our wonderful Deliverance.

His preſent Majeſty had another Path to which a Divine Power led him, and his Eyes were Arreſted with more ſerious and preſſing Objects. 'Twas then that the Prince, like another *Conſtantine*, declar'd he would undertake the Patronage of our Church, and made it's Defence one of the moſt Honorable and cogent Reaſons for his deſcent into *England*.

He ſaw Seven Biſhops (and how renowned is that Myſtical Number?) condemn'd, like their Fore-fathers in *Dioclesian's* Rage, to a dreadful confinement among Murtherers and Traytors. He ſaw a ſuſpenſion paſt on another Biſhop, and the like Thunder threatned againſt the reſt of his Brethren. He ſaw the Divines of both Provinces